The PULPIT

A Periodical of Contemporary Preaching

MAY, 1950

Linked Lives
By RALPH W. SOCKMAN

The Dignity of Man
By LYNN HAROLD HOUGH

Give Us Peace in Our Time
By ROY A. BURKHART

The Constraint of the Cross
By ROBERT G. LEE

Portrait of a Godly Mother
By PAUL PARKS WALENTA

How Dr. Fosdick Uses the Bible in Preaching
By EUGENE MAY

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Charles Clayton Morrison, *Editor*
Garland Evans Hopkins, *Managing Editor*

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Features for June

GLORY OF THE IMPERFECT, a sermon by H. Richard Rasmusson, will be helpful to others who have been asked to give baccalaureate sermons to this year's graduating classes. The author is pastor of University Church Presbyterian, West Lafayette, Indiana.

WHEN LIFE LOSES ITS ZEST is the timely topic of a sermon full of hope. The preacher is Mervin Monroe Deems, one of the professors of the Chicago Theological Seminary.

Appropriate for the month of June is Harold T. Janes' thought provoking article entitled SHOULD PROTESTANTS MARRY CATHOLICS? Dr. Janes is the widely known pastor of First Central Congregational Church, Omaha, Nebraska.

And there will be another sermon in the Great Churches in America series. The church will be written up by one of the editors of the *Christian Century* during May. A sample of the preaching that has helped make this church great is your for the reading in June's *Pulpit.*

Also the June issue will contain a children's sermon, several stimulating sermon extracts and a variety of helpful sermon illustrations.

WE WELCOME

WE WELCOME to the managing editorship of *The Pulpit* Garland Evans Hopkins, formerly pastor of Methodist churches in Norfolk, Richmond and Winchester, Virginia. During the war he served as chaplain with the air force and later joined the Methodist Board of Missions and Church Extension as associate secretary.

CHRISTIAN CENTURY FOUNDATION

WHO'S WHO IN THIS ISSUE

ROY A. BURKHART is pastor of First Community Church, Columbus, Ohio. He also serves as president of the National Council of Community Churches. He was one of the organizers and first secretary of the United Christian Youth Movement in North America. One of his best known books is *How the Church Grows* (1947).

LYNN HAROLD HOUGH, one-time dean of Drew Theological Seminary and internationally famous author and preacher, is no stranger to readers of *The Pulpit.* His sermon in this issue was preached at the Chicago Sunday Evening Club.

ROBERT G. LEE is the pastor of Bellevue Baptist Church, Memphis, Tennessee. His church was chosen as one of the great churches in America in a nation-wide poll conducted by *Christian Century.* A study of the church, its pastor and program, appeared in the April 19 issue of that magazine. Dr. Lee is one of the outstanding fundamentalist preachers of our day. He is president of the Southern Baptist Convention.

EUGENE MAY is pastor of First Christian Church, Bluefield, West Virginia. In commenting on the article, Dr. Fosdick wrote, "I think that you have understood my method in preaching very well. I do not think I ever stopped to analyze it with great care, but plunged in and went straight ahead at the objective which you rightly discern."

RALPH W. SOCKMAN is the pastor of Christ Methodist Church, New York City. Year after year he is heard over the facilities of the National Broadcasting Company and its affiliated stations. His several volumes of sermons have been in great demand throughout the English-speaking world.

PAUL PARKS WALENTA is pastor of the New Hartford Presbyterian Church New Hartford, New York. Last summer he directed a special tour of England and parts of Europe.

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THE PULPIT

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MAY, 1950

THE EDITOR'S PAGE

The Event of the Month

I AM constrained this month to give this space, not to an event that has occurred but to one which is likely to occur unless Protestantism is aroused to prevent it. I refer to the possible appointment of a regular ambassador to the Pope to succeed Myron C. Taylor. The Roman Catholic hierarchy is now exerting enormous political pressure upon President Truman to attain this unconstitutional liaison with the Vatican. The President appears to be withholding his decision pending a full expression of public opinion. Catholic supporters of union of church and state are flooding the President and the state department with thousands of letters, while Protestant letters are only in the hundreds. This proportion must be reversed! Protestants outnumber Roman Catholics more than 2 to 1. The Federal Council of Churches has sent out the following telegram: "Present pressure to appoint regular ambassador to Vatican reported very heavy. Prompt expressions of Protestant convictions to Secretary of State Acheson from ministers and laymen urgent." Anyone who is unclear as to the kind of letter he should write should read The Christian Century editorial of April 12. The letter should not be long, but it should emphasize the right points. The President must be left in no doubt as to the overwhelming popular opposition to any continuation of this un-American interlocking of church and state. And he should know the solid grounds upon which this opposition rests.

This Event Must Not Occur!

The Book of the Month

RESPONSIBLE CHRISTIANITY, *by Justin Wroe Nixon. Harper. $2.50.*

ONE of the most heartening signs of the present moment is the appearance of so many books which undertake to set forth the urgent relevance of the Christian faith to the prevailing mind of our time. I have six such volumes beside me, all of them fresh from the publishers. It has been difficult to choose one rather than another for this place of honor. But the volume by Professor Nixon is every way worthy. His analysis of the spiritual climate of our time as compared with that of two or three generations ago is masterly. He sees the prevailing philosophy of naturalism as responsible for the wide-spread paganism of modern life. The older philosophy began with mind and moved out upon nature. Naturalism begins with nature and moves in upon mind. It regards man as the highest animal in nature, but rejects his transcendence of nature. This philosophy has filtered down from the academic level into the thinking of common people with the result that the Christian faith is disesteemed over wide areas of modern society. Even Christians have become infected by it. Dr. Nixon calls for a head-on encounter of a critically re-examined Christianity with this prevailing mood of modern man. His parallel between our age and the age in which Christianity emerged is vividly and convincingly drawn. (Incidentally, this is a subject that should call for many a sermon. But it also calls for close study and much reflection if the parallel is to be illuminating of our age.) Christianity must responsibly take up the task of saving a world that is lost—lost in the profoundest sense. This book is vibrant not only with brilliant thinking but with the fervor of a noble evangelism.

A Thought for the Month

SO LONG as church union is in the blue-print stage most people's attention is fixed upon the difficulties in the way of its realization. These problems tend to be magnified out of all reason and proportion. However, the testimony of those who have had experience in union is one of surprise at the simplicity and naturalness of the new fellowship. Once union has become an accomplished fact, the strangeness soon passes into the surprise of familiarity. It is soon realized that the worship habits of the local churches have not been disturbed. There is no compulsory merging of local churches, though, no doubt, many voluntary mergers take place. True, the terminology of church organization may be somewhat new. But it is soon discovered that such words as "conference," "association," "presbytery," "synod," "council," "bishop," "superintendent," "elder," "deacon" etc., are merely different names for the familiar offices and procedures in the former separate denominations. One surprise of union is that a united church is so like our denominational churches! And yet how unlike—and how inspiring in its unlikeness! This is the greater surprise. For a new sky is spread over the united church. There is a grateful release from the stuffiness of sectarianism. The missionary spirit, for example, is no longer oriented to sectarian ends, but to ecumenical ends. Of course, such a church is still, by necessity, a part of the denominational system. But it has come out of that moribund system *as far as it can*. It has given its allegiance to the ecumenical ideal, and this makes it not only a united church, but a uniting church. In the glad surprise of this new orientation it becomes an instrument for the full attainment of the ecumenical goal.

Surprises in Church Union

Charles Clayton Morrison

Give Us Peace in Our Time

By ROY A. BURKHART

THE PRIMARY personal problem before the world is to discover the secret of life; to find out who we are, and thus have the secret of faith and of love. The primary collective problem before the world is to find peace in the family, in the local community, in the nation, and among nations of the earth.

We cannot solve the collective problem until we solve the personal issue. But in the search for a solution to the first, we also must carry on an earnest and far-reaching effort to solve the second.

In this hour in history there are two choices before us. One is the choice between life and death. In the 20th chapter of Deuteronomy is a striking verse: "I have set before you life and death; now, therefore, choose." Should another war come, it will mean death for millions of people. If it comes, it will be because men and nations have violated the laws of God. And war, as any other force that hurts the bodies and blights the souls of men, is the result of wrong choices; a violation of the divine law. If we choose life, then we must find the way to avoid war; to eliminate its causes; to find a moral equivalent for it. The second choice before us is between freedom and regimentation. In each of the two world wars, we have lost some of our personal freedom. It has been necessary to make more far-reaching and complicated the collective will of government. The collective will of government has increased and the collective will of non-government has decreased. There is less and less free choice.

Through most of history, until the signing of the Magna Charta—and especially since the founding of our republic—there have been two classes of people; the ruler and the ruled; the tyrant and the subject. In the British empire and in our American republic, men and women have had a greater range of choice than ever before in history. If we get into another war, the range inevitably will be limited. The collective will of government necessarily becomes more complicated and the significance of individual choice will be lessened.

GOD CANNOT BE DEFEATED

I do not share the conviction of those who feel that if we have another war, civilization will be destroyed. God still is God. While he gives to his children an amazing degree of freedom to choose, either to hurt themselves or others, and to curse him; or to bless others and themselves and to honor him, imposing a limitation of himself, yet I believe absolutely that God intervenes. I believe with Victor Hugo that God intervened at Waterloo. Napoleon had a great plan of strategy but he lost. Why? It was not in the law of the Nineteenth Century. Another series of facts were preparing in which Napoleon had no place. Napoleon had been impeached before the Infinite and his fall was decreed. Waterloo was not a battle; it was a change of front in the universe.

I believe that there was intervention in the second world war, else why did not Rommel go on and capture Alexandria? Why did Hitler not cross the English Channel? I believe God is in history. I believe that if man carries his freedom to choose to the point where God's plan of creation is threatened, he will intervene.

So I do not believe that should there be another war, all will be lost. Believing in God; believing in human nature, I believe that there would still be hope. Sometime the fulfillment of the Bible will be achieved; sometime there will be peace. Sometime men will burn their way through to that consciousness where they realize the divinity within them and the divinity within every man.

THE DEMANDS OF PEACE

Nevertheless, the lovers of freedom, the lovers of humanity, the lovers of righteousness, will do everything to prevent another war. To do anything else is sheer blindness; to do anything else is to choose regimentation and to accept a lessening of freedom. To do anything else is to choose death for millions and to delay the fulfillment of God's purpose for a long time. Therefore, if we would choose life and choose liberty, we will here and now consecrate ourselves to methods of peace without reservation or thought of cost.

Suppose we choose peace as individuals. This does not mean that we abandon police or abandon defenses. We simply realize that the police cannot build a city, they can just keep the builders safe. We realize that all of our defenses will never build a cooperative world. All they can do is to give the builders a chance.

Suppose we would do it personally. What are some of the implications for our own lives?

(1) First, we find out who we are. In prayer, we discover that our true nature is that of sons and daughters of God. Having his nature, then by his grace we become free to love and free to believe. Then we live the life of love in the fullest sense in every relation: in the family, at our work, at school, and in every walk of life. We become sources of love, the springs of love. We become peacemakers wherever we go. In deepest prayer we never yield to the temptation that we are God, but rather the sons and daughters of God.

(2) We do everything we can to make our family a unit of God's kingdom and our churches the body of Christ; living the life of love in all areas of life; taking a deep and fundamental interest in turning the neigh-

borhood, the state, and the nation into a beloved community. We take seriously the privilege to vote; we take a deep and vital interest in civic matters; we take part in the processes of local government, state and national government. We become vitally interested in the acts of free men in such programs as the Community Fund. We keep informed on what is going on locally. I was surprised to learn one night in a men's group that only one of eleven men knew who was running for the Board of Education. Yet it was an important issue. There are important things going on in our nation. We ought to keep informed.

Also we should know what is going on in other parts of the world. There are numerous sources of information: *The World Report* and *The Atlantic Monthly* are good. *Time* magazine has a good report. *The Christian Science Monitor* is perhaps one of our best newspapers. *The Far East News Letter,* published by the Committee on World Literacy and Christian Literature, 156 Fifth Avenue, New York 10, N. Y., is a good source. *Unesco World Review* is very informing on what goes on in this important program. A 72-page booklet entitled, *Building Roads to Peace,* is put out by the Department of State at Washington.

WORLD GOVERNMENT

Incidentally, twenty-five states have taken action in favor of world government. Six others have asked our government to act on Article 5 of the Constitution, calling a constitutional convention to prepare a new amendment that would open the way for us to set up a world government, granting certain rights to that government. If we were able to do this, we would join France, Italy, and Japan. We wrote it into the constitution of Japan. If we believe it, we should do the same.

(3) Another thing we can do is to join with some group that is working constructively for better world relations. Each one can choose his own group. Personally, I have chosen the United World Federalists. The reason I like this particular fellowship is that there is a very strong group working in it. I am convinced that it is not a fellowship of those who have some special ax to grind, but rather those who are eager to strengthen the UN and make it the basis for world government. The address of United World Federalists is 7 E. 12th Street, New York 3, N.Y. Membership is $3.00 a year, of which $1.50 is for a subscription to *World Government News.*

Anyone who does not look upon this as a good fellowship should choose the group he does believe in. We need to join our forces with groups working toward world government.

(4) We ought constantly to keep close to the UN and its various organizations, such as UNESCO, the world health organization, and others. A very interesting survey of what is going on through UNESCO and other organizations appeared in the *News Letter* of November, 1941, Vol. 15, published by the Bureau of Educational Research of Ohio State University. This is edited by Dr. Edgar Dale, and copies can be secured by writing to him.

I believe that UN is making much more progress than the newspapers are inclined to tell us, and I am sure that some of the significant work done by UNESCO and other organizations is far reaching. Their energies could be strengthened greatly if we Americans knew more about them.

WHAT OUR NATION MUST DO

Suppose we choose peace as a nation. What are some definite things we would do?

(1) While we maintain our defenses and keep them strong, our President and everybody at Washington ought to stop talking about how strong we are. This simply encourages the people of Russia to remain under the heel of their leaders who think they are omnipotent. It keeps the world upset and the nations of the earth in a state of fright. We ought to throw all of our energies back of a mighty peace offensive. Our President, and all others who speak while the world listens, ought to talk of peace, plan for peace, and urge peace. If this spirit would catch fire, some of our publications would catch it and it would put an end to such things as the cover of a recent issue of *United States News* which showed that by 1952 the United States will have 852 A-bombs, and Russia will have 100. That is small child stuff. This is on the level of two dogs fighting over a bone.

(2) Our government should do everything in its power to strengthen the UN and all of the agencies of the UN. We have been doing well but not well enough. There are times when we by-pass it. Sometimes we are deceitful about the veto. Did you know that we are the ones who suggested it? The UN is making progress, as we have said. We ought to be back of it with all our representatives to give the UN every possible resource and to make it increasingly an instrument for the settling of misunderstandings and the building of world good will. We need to use its agencies in every way possible to share the good things of life and do everything in our power to help other nations help themselves.

(3) The most important thing we ought to do as a nation is to have a Department of Peace. We have a Department of War, why not one of peace? War costs a tremendous price. If we get into another war, no one can estimate the price of lives lost, money spent, and property destroyed. The price of peace is as great as the price of war, and we will get no place while we think that this is not so. The price is as great in terms of money, thought, and education.

A DEPARTMENT OF PEACE

It is tragic when we stop to think that we constantly build up war nationally and down through the local community, but never match it with an emphasis on peace. If we really ever decided on peace we would have a peace parade once a year, as we have parades for war. We have two war observances; one on Memorial Day and one on Armistice Day. But we have no peace parades. If there is a parade on Armistice Day, why not one on Christmas Day? If we really believed in peace, we would do it. Eighty thousand peo-

ple in Columbus watched a parade on Armistice Day, and I think it is good. I am not critical, but when have you seen a peace parade? Would people turn out for a peace parade? It would be worth trying.

A peace parade on Christmas Day! to honor the great Christian fathers; honor the man who invented printing; honor the men who are giving their lives in search of a cure for cancer; honor our forefathers who conceived our way of life with its democratic ideal; honor ministers and teachers and reformers. Why not honor some of the people who dreamed the great ideas that make possible great acts? Have you ever stopped to think of the significance of the fact that Thomas Paine wrote, on the head of a drum, his bulwark of peace, *Common Sense,* on January 10, 1776, and that the Declaration of Independence was signed on July 4, 1776? Maybe the soldiers and Washington would never have endured the hardships without the undergirding of the brilliant dreams and insights of Thomas Paine. Why not honor him as well as Washington? Why are all of our memorials for heroes of war and so rarely for heroes of peace?

I believe that to get the peace mind in America, we need a Department of Peace in Washington. I think this would be as important as anything we could do. That department could have a number of divisions. One of them could be on health of America and the World. Another on morals. Another on training diplomats and diplomatic operations. Another on the interpenetration of cultures; the exchange of students and the dissemination of ideas, through joining with UNESCO, through the radio and other ways. Another division could be on the conservation of our resources through the enlistment of a year's time of our young people.

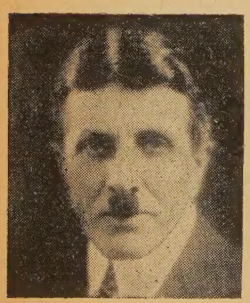
These divisions of the Department of Peace would not do the work, they would simply coordinate the efforts now being made, which are often scattered and impotent. In fact there would be such a Department in communities, in schools, and in churches. The possibilities are tremendous.

But if we are to have a peace offensive, we must begin down where this church is trying to do its basic work, providing full guidance from birth, through what we erroneously call death. We will never get peace unless we find a new way of life and a greater awareness, unless men find their true nature. This means that the source of peace lies within the human heart and human nature, and it can only be discovered and made available through the true Church.

The Dignity of Man

By LYNN HAROLD HOUGH

CHRISTIAN history is in many ways a profound teacher. And once and again it offers clues in respect of the most important matters. The hours of brooding thought in which a man goes over the whole story as he holds it in his mind may help to produce the wisdom which one so sorely needs in this precarious business of living. There is, to use a most important example, the fashion in which the Christian men of each period emphasise some great truth of the historic faith so that it comes to a position of something like regnant power. And in that same period some other truth which is of the utmost importance for Christian thinking and for Christian living is strangely forgotten.



In the period when the Greek theologians dominated the thought of the Church the emphasis was on the Incarnation. Everything was seen in the light of the fact that the Word became flesh. It was seen that it is the characteristic of the very substance of man's nature that he can be penetrated and mastered by the divine. If the Word could become flesh, all flesh was capable of responding to the Word. But in this very period many strange and searching aspects of human experience as it confronts and participates in life's moral tragedies were strangely forgotten.

The New Testament emphasis on the death of Christ scarcely became a part of Greek theology. In the period when the Latin theologians dominated the thought of the Church the depth and the desperate nature of life's moral tragedies were fully realised. And the deed on Calvary stood forth in awful grandeur. But in the Latin theology the glory which the Incarnation brought to humanity was forgotten. And in each case the truth which was forgotten was not only sorely needed but it was the very truth without which the other truth set forth so eagerly was sure to become so perverted as actually in a sense to become false.

AN ORTHODOXY OF GLOOM

In our own days the too casual optimism of the Victorian period has been replaced by a stern and antiseptic realism. We have seen man in his debasement and we have turned with awed and humble eyes to behold the glory of the God who is high and lifted up. From the futilities and follies and wickednesses of men we have turned to the transcendency and finality of the great Creator who is the Lord of all.

In many parts of the world the vision of the holiness of God has become the very essence of religion. All this

may seem to represent only clear gain. But here again we are forgetting a great truth which is necessary to our peace and to the true living of our lives. Extreme representatives of the New Orthodoxy are ready to declare that man was created in such fashion that the very structure of his nature committed him to a career of evil. He was blighted as he left the hand of God. So the human nest is fouled in the name of the glory of God. And in the very hour when men must be given a certain glowing confidence, they are reduced to a state of abysmal gloom.

"BORN TO BE KINGS"

If one turns to the Scriptures from the heavy gloom of this sort of thinking one finds a golden thread going through the Old Testament and the New which is quite missed by those who see man only as a creature of doom. In the Genesis stories man appears as one made in the image of God. Everything which has been made including man is found to be good. The divine purpose in making the world is good. The divine purpose in making man is good. He is not born under a sentence of death. He is born under a sentence of life. True, man can be false to that for which he was made. But he cannot change the fact that he was made in the divine image.

We come to the great *locus classicus* in respect of these matters in the Old Testament in the eighth of the Psalms. Here we see man made but little lower than God and crowned with glory and honour. We see him over the beasts of the field and the birds of the air and the fish of the sea. We behold man in his true position over Nature and under God. The words fairly glow with a sense of the glory which God gives to men. Whatever they do they can never change the fact that God made them to be kings.

The Book of Ezekiel sees the prophet beholding the vision of the very splendour of God. It is so overwhelming that he falls flat upon his face. But he hears a voice which says: "Son of man, stand upon thy feet and I will speak with the." The prophet is commanded to look straight into the face of God. Not flat of face in Flatland, but erect before his Maker he is to hear the words of God. It is as a son of man that he hears these words. For man was born to stand upright.

DISCOVERING GOOD

Our Lord is always discovering unsuspected good in men. He describes one man who is brought to him as an Israelite indeed, in whom is no guile. He sees through unworthiness to a capacity for worthiness as when he dines with Zacchaeus. He dramatically contrasts the value of a man and the value of a sheep. He believes in men when they have ceased to believe in themselves. He judges men by their capacity and not by their history. And he always finds a capacity for good.

The Apostle Paul set forth his deepest thoughts about man's nature in his address on the Areopagus at Athens. He declared that in God men live and move and have their being. He asserted that God had made of one every nation of men. He quoted with emphatic approval the Greek poet who had said that men are the offspring of God. The great battle of his life was that which changed him from a provincial Jew to a cosmopolitan Christian. And when he reached the conception of the oneness of men in God he was ready to become a missionary to the whole world.

The address on the Areopagus is the vindication of the Christian enterprise to all mankind. All men belong by their very nature to God, and therefore God's word to them in Christ must be given to all men. If it be asked how all this is related to the Epistle to the Romans the reply must be that this great Epistle belongs to the same corpus of thought as the address in Athens. The whole epistle is based on the declaration that there is no respect of persons with God.

True, Paul discusses God's method in history, now selecting this people and now selecting that, but all this is for the purpose of an ultimate inclusiveness. True, Paul is discussing most profoundly the grace of God in Christ. But it is a grace which is offered to all men. And it is so offered because all men are capable of receiving and responding to the divine grace.

GOD'S CHARACTER AT STAKE

If it be asked how all this is related to the Christian doctrine of sin the reply must be that only on such a basis can you have a genuine and authentic conception of sin.

If man was made for God but in the kingliness of his freedom rejected his divine birthright, here is sin indeed. If man is so made that he could say "Yes" or "No" to God and if with that awful power man repudiated the purpose of God in his creation, here is dark and deadly sinning. But if man was so made that his very nature makes transgression inevitable, then God himself becomes the chief of sinners.

It was of the Deity conceived in some such fashion that a great eighteenth century Christian leader said, "That man's God is my devil." The very character of God is at stake at this point. For the sovereignty of God is his eternal loyalty to his own perfections. You cannot assert the sovereignty of God by declaring that he has done that which is unworthy of his own character.

We must always, always make a distinction between that evil in which individual men may be quite innocently caught and that deliberate sinning which turns from what is known to be good to what is known to be wrong. Education can solve the problems created by ignorant wrongdoing. Only a great act of God can reach those deep motives which are involved when men knowingly say "Yes" to that which is bad and "No" to that which is good.

It is just because man was made for goodness that his deliberate alliance with wickedness is so tragic. But for this very reason it is also true that he can always be summoned from the wrong purposes which he has made his own to the good purpose of God in creating him. The great and triumphant message of the Christian good tidings always summons men by the grace of God in Christ to turn from what they are and to be-

come the men God made them to be. Jesus made it abundantly clear that all prodigals are to be invited to return to the Father's house. They were not made for the swineland to which they have wilfully gone. They have a fatherland to which they may return.

If you ask men to repent of what they cannot help being, and to enter upon a way of life which is a contradiction of the very structure of their nature as God made it, what you call your evangel is stultified before a word of the invitation has been uttered.

The truth that man was made in the divine image is the truth which is forgotten by many Christian men in our time. All of their sense of the glory and the majesty of God will be seen in ampler perspective and in richer connotation when this truth has been restored to its place in Christian thought. And the pulpit will be transformed when this truth is given its proper place in Christian preaching. Christianity is not a religion for creatures made for inevitable abasement. It is a religion for the recall of those who have wandered from their Father's house. It is not a religion for those who never had a home.

It is a curious characteristic of the extreme form of the New Orthodoxy that it has quite lost the note of singing gladness which is so characteristic of classical Christianity. When we have really understood and made our own the Christian doctrine of man we have entered upon a road where the travellers are all the while bursting into beatific song. And this singing gladness will release creative forces whose power is quite unknown by those who, in defacing the nature of man, have attacked the very character of God.

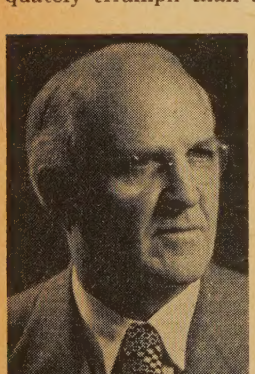
When we have understood the truth which we have forgotten we will see God seated upon a throne of moral perfection as well as a centre of absolute power. The Cross itself is God's gift to wayward children. It is not his offering to the stubborn and alien children of a foreign stock. Men are all God's children. And he perpetually calls them to return to his heart which is their own true home.

The Constraint of the Cross

By ROBERT G. LEE

"For the love of Christ constraineth us . . .; he died for all, that they who live should not henceforth live unto themselves but unto him who died for them, and rose again."—II Cor. 5:14-15.

WE GO NOT from highways to bypaths, from light to darkness, when we speak of the constraint of Christ's cross, which alone can compass our necessities. Truth on the altar will more quickly and adequately triumph than truth in the controversial arena, or on the billboard and adding machine. Run how we will the roads of subterfuge, stop-gap performance, and argumentative appeals with subtle suggestions of self-pity in them, we seek spiritual power and victory by roads that never lead to such possessions.



But considering the truth that Christ's love, not a mere abstract compassion, embodied itself in the concrete, even in his cross, we believe we speak not foolishly when we say that under the constraint of Christ's cross, we shall keep ourselves as Christians from being sadly content with a show of things—because that constraint bids us not stand not sit, but go and travel the highway built by Jesus at the cost of his life, the highway along which Christians travel and down which angels run to aid.

Christ's love which was before time, which will be when time is no more, which is an eternal solicitude, stooping to earth and to hell itself, embodies itself in the concrete on the cross where God's Son became for us everything. God must judge that we, through faith in him, may become everything God cannot judge.

CHRISTIAN HEROISM

Not only so. As to Christian activity, we shall be kept from a passive acquiescence in small attainments, from slothful timidity in daring, from careless indifference to great stretches of the unattained, from tepid supineness in the face of unscaled peaks that await the pilgrim feet of spiritual pioneers.

What urged early Christians along life's highway? What gave them joy in hardships, hazards, sufferings? What drove them towards mobbings, scourgings, prisons, unto death itself?

The words "The love of Christ constraineth me" hold the secret. They found unflustered sufficiency in the Cross. So shall we. Duties God-sent, opportunities God-arranged, privileges heaven-born are ours. Therefore, heroism we must manifest—eclipsing the heroism born of the bloody ministry of war.

In words vivid as lightning, Jesus warns against the atrophy of heroism! In a land of jazz orchestras, comic strips, shrieking posters, night clubs, cocktail crusaders, tavern troopers, liquor advertisements shouting palpable lies, bathing reviews, bootleggers, flippant marathons, tom-tom dances, idle bridge playing parties, itching ears which give heed to raucous cheapjacks, jaded folks seeking thrills, dancing to the music of self-indulgence, chasing short-lived butterflies of pleasure, pottering with shabby nothings in cheap shams of de-

ception—how revoltingly cheap and worthless and unheroic this way of life looks as you remember Jesus on the Cross. By his cross he shows us how poor are many things we count great, how shoddy our splendor, how tawdry our luxury, how worthless many things about which we boast.

Fearsomely easy it is to take the cross for granted, to be no different because of that tremendous fact. But there is no possibility of following Christ except by living the crucified life!

THE CROSS AS INTERMEDIARY

The cross stands between us and God's wrath—so that now the community between Jesus and sinners is real, the community of his merit on one side and their debt on the other. But let us not forget that the cross should also stand between us and the great world system of sin and pleasure. We need to think in terms of the cross, in all things applying it as our standard, carrying it daily through life's multitudinous details, meeting our tasks in its spirit.

Today, men, slaves of wrong values, bound to the world's view of success, love the rewards, not the risks, of the Christian life. Ornamental cross *wearing* is more popular than sacrificial cross *bearing*. Yet to follow Christ is to get his cross so in our minds that it becomes the standard by which we judge everything, a watershed which shows through all we think and are and do, the solemn background before which our whole life is enacted.

Shall we extol the bleeding sacrifices of Calvary? praise the martyrs whose blood stained the mouths of lions? eulogize the saints who went to the stake or dungeon, and then, when our turn comes to sacrifice, ask for ether? act as though the symbols of our faith were silken slippers or downy chairs?

Shall we sing of the crucifixion and preach a crucified Christ as pantomime? Shall we continue to exhibit the weakness of modern Christianity in its deceptive views as to the cost of spiritual power? Shall we have no suggesion of the thorn crown and the nail prints about us? Shall we be easy, untroubled, satisfied, facing the world's need and wreck? Do we know Christ in any real way if we remain unconcerned—having not his sorrow for sin, having not his passion for souls?

Challenged by the world's great need, holding in our hands limitless resources, what will we do? Has not Christ waited long enough for us to crown him Lord of all? Has he not waited all too long already for us to take from his brow, scarred for us, the crown of thorns set there by scoffing men and place thereon the crown of the kingdoms of the earth?

WE OFTEN MISREPRESENT CHRIST

A Jewish rabbi recently said, "The Jews have rejected Christ and Christians have disgraced him." The rabbi charges that by our worldliness we misrepresent Christ's spiritual teachings. He says that we, by our pride, misrepresent Christ's humility. He accuses us of being guilty of a lack of heroism and loyalty, by which we misrepresent Christ's cross!

Speaks the rabbi truth?

Robert Speer recently speared us when he said: "After thirty years of leadership in missionary work it is my conclusion and conviction that the greatest missionary problem is just the failure of Christian people to live up to their professions."

Is Speer right?

Another, a Mr. Johnston, a soldier of the cross of Jesus, has, with regret, dared to say this: "The chief obstacle to the spread of Christianity is not Hinduism, not Buddhism, nor even paganism, but the rotten behaviour of people who call themselves Christians."

Has this good man spoken words of truth and soberness?

Such things can never be true of us if we apply the principles of his cross to our conduct, make its spirit regnant in politics, in business, in kingdom battles, in the tasks of God! Such things can never be thought of us, even momentarily, if we test our convictions, our inheritances, by the tests of the cross; subdue every region of our lives to its imperial concern.

The only marks of victory Christ bears are the wounds of Calvary. Have we forgotten what a claim these scars constitute upon every life they have redeemed and their tenderly mighty appeal as they bid us share his crucifixion?

HUMANITY NEEDS THE CROSS

Life and progress are inspirational, not mechanical; hence the necessity and value of the cross, the dynamic of personal life. Today our unregenerate humanity is set in the midst of palaces, art, philosophies, scientific wonders, but it remains a bedraggled beggar still, while many Christians are frostbitten in realms of luxury. So the cross is our superlative, our supreme, inspiration.

As Christians, in danger of making a show before the world, doing too little in demonstrating the power and the message of the Holy Spirit, our hope is the proclamation and practice of the Calvary gospel. In this unreconciled, alienated, dislocated, sin-troubled, sin-saddened world, cluttered up with conceits, with things inchoate, with things inordinate, multitudes from all nations turn to us.

Our commission is, "Go and disciple all nations."

Our assurance is, "I am with you."

Knowing this, we must conceive a providence which encircles the world. We must proclaim the vastness of the divine orbit. We must acknowledge the tremendous sweep of the divine decrees.

Imperial is our responsibility in these hours big with destiny for the world's lost millions. Nothing—neither poverty nor pestilence nor famine nor any other creation—exempts us from this responsibility. Our circumstances do not offer soldiers of the cross an easy parade ground, where we can loll and sing our lilting songs; they rather offer hard, broken fields which demand as heroic and chivalrous virtues as ever clothed a child of God.

May Christ's cross claim us, haunt us, lay compulsion upon us, even as Christ's love for us cost him the abdication of his throne, descent from the heights of deity to the depths of humanity, advent into a world

which received him coldly on a pallet of straw as he assumed humanity's nature and sorrows, and his life blood as the world thrust him out cruelly on the point of a spear.

Behind paltry revenues, behind frail instruments, behind erring agents, the cross works with irresistible efficiency. Having big conventions, brooding on blunders, mustering big numbers, doctrinal policy-making, abstract recognition of the claims of Christ whose love embodies itself in the concrete will not suffice. Our lives we must lay down; else we shall limp along in the lame old way. Nothing is won without sacrifice, nothing held without blood.

Can we—will we—lay down our lives?

This, under God, will lift us from mediocrity to genius! This, only this, will lift us from provincialism into world citizenship! This, just this, will lift us from defeat to victory.

With the cross our experience, not a mere historical statement, we will be lifted from pride to humility, from passion to poise, from selfishness to renunciation, from rolling marbles to removing mountains, from contentment with corners to conquest of continents.

LIVE UNTO CHRIST

In these days of molluscous liberalism, of self-satisfied complacency, if we emphasize little the old familiar notes of Calvary, of hell, of sin, and take up the merely tender note of humanitarian philosophy, we sound our death knell, dig our grave, write our epitaph. Only at Christ's cross—where the history of human guilt culminates, where the serpent's head is bruised, where the world is stripped of its charms, where earthly glory dies—is the solution for all our problems, the sufficient stimulus for lowered spiritual mercury, the adequate dedication of life.

Our fathers, whose flame burned steadily in wildest winds, passed through perils that made fiery stakes, whipping posts and prison bars to blossom like Aaron's rod. Shall we, with such ancestry blessed, hand down our blood-bequeathed legacies reduced in quality and in quantity? Shall we be pigmies where our fathers were giants in mind and conscience? Shall we make the superstructure less than the foundations they laid? Shall we let rot in ignoble anchorage the ships whose keels they laid and set with ribs of steel?

Our Baptist fathers, fearing not the wrath of man in the consciousness of God's presence, believing that all people have a right to approach God without any ecclesiastical or state interference, wrote history in blood before they wrote it in ink.

Shall we write history in ink only?

The world speaks in desperate need to us. Guilty we shall be of giving it a scorpion when it asks an egg, a serpent when it needs fish, if we point it not to Calvary. Our one hope, in all things, is to deal with the tragic terms of the cross, whereby callous hearts warm in gratitude to him who came to earth and endured the indifference which drove him to the manger and the malice which nailed him to the Cross.

When the Roman General Pompey was warned against the danger of his return from Egypt to Italy, he said: "It is a small matter that I should move forward and *die,* it is too great a matter that I should take one step backward and *live.*"

Have we any right to take one step backward? Can we, standing at the cross beside the gift of his whole life for us, hug our lives close? Let such never be our dishonor and base ingratitude. Rather, let us, constrained by the love of Christ and his cross, live never unto ourselves but unto Christ, "always bearing about in the body the dying of the Lord Jesus that the life also of Jesus might be made manifest in our body" (II Corinthians 4:10).

A Pastoral Prayer

LORD GOD OF HOSTS, in whom our fathers trusted: We give Thee thanks for all Thy servants who have laid down their lives in the service of our country. Unite all the people of this nation in a holy purpose to defend the freedom and brotherhood for which they lived and died. Grant, we beseech Thee, that the liberty they bequeathed unto us may be continued to our children and our children's children.

O God our Father, we commend to Thy keeping all the men and women serving our country in the Armed Forces by sea, land, and air, that they win for the whole world a just peace, and that the sacrifices which they offer for our country's cause may be acceptable in Thy sight, and that an entrance into Thine eternal peace may, by Thy pardoning grace, be open unto them.

And Thine shall be the glory forever and ever. Amen.

The above is the Armed Forces Day prayer issued by the Armed Forces Chaplains Board for use on Armed Forces Day, May 20, 1950

Tolerance and Peace

The Citizens of the United States of America have a right to applaud themselves for having given mankind examples of an enlarged and liberal policy: a policy worthy of imitation. All possess alike liberty of conscience and immunities of citizenship. It is now no more that toleration is spoken of, as if it was by the indulgence of one class of people that another enjoyed the exercise of their inherent natural rights. For happily the Government of the United States, which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection should demean themselves as good citizens in giving it on all occasions their effectual support.

—George Washington.

From where I'm sitting, tolerance is just a big word for peace. War can't get going where there's a sympathetic understanding of nation for nation, man for man, and creed for creed.

—Bing Crosby.

Linked Lives

By RALPH W. SOCKMAN

AT THE OLYMPIC GAMES in London last summer a dramatic incident occurred right in front of my section of the stadium. A relay race was on. The French team had started well. But as the baton was being passed to the third runner, he dropped it. The accident, of course, put the team out of the running. The runner dropped to the ground, flung his hands to his head in a gesture of despair, and openly wept. His emotional outburst continued as he was led from the arena.

To take defeat so tearfully might seem a bit unsportsmanlike. But one should remember how many persons were involved in that runner's failure. There were his watching compatriots whose hopes were dashed. There were the two teammates who had run before him and whose work was ruined by his blunder. And then there was the runner who was to come after, but who never got the chance to run because of the accident.

The whole spectacle made me realize how much life is like a relay race. In the race of life, no one starts from scratch, each for himself. Others have run the course before us and we start from the point where their lives touch ours. Our parents come down the track; for a while we run along beside them until they are able to pass the baton of their work and character on to us; then we carry on while our parents slow down and eventually step out of the race. Ultimately we come around to the day when we transfer our interests and unfulfilled hopes to our children. Thus, generation is linked to generation.

This resemblance of life to a relay race is borne out by the writer of the Epistle to the Hebrews. In his familiar and beloved eleventh chapter, the author gives a glimpse of his nation's great forerunners: Abraham, Joseph, Moses, and the others. He pictures them as heroic figures who had followed their God in faith. Then he ends the chapter thus: "These all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect." Thus, Scripture suggests how each generation is called of God to fulfill the faith of its forerunners.

HUMBLED BY A SENSE OF INDEBTEDNESS

This idea of life as a relay race, for one thing, humbles us with a sense of indebtedness. A person of fine nature is ever humbly grateful. He lives always with a sense of high privilege. He recognizes his indebtedness to his parents for their nurture during his infancy. When he sits down to eat, he bows his head in gratitude for the bounties of earth and the services which have brought his food to him. When he stands up to speak in public, when he enters a church for worship, when he goes into the booth to vote, he is mindful of the cost by which these freedoms were purchased. He is conscious that the word "blessing" and the word "bleed" come from the same root word, and that the red blood of sacrifice is on all the blessings he enjoys.

The high-minded man feels with Saint Paul that we are heirs of God by adoption. The world does not owe us a living just because we were born into it. The grace of God has been woven into our inheritance and we are recipients of favors not earned by physical birth.

During the presidency of Mark Hopkins at Williams College, some village buildings were defaced. When the culprit was caught, he turned out to be the son of a wealthy supporter of the school. Called before the president, he pulled out his pocketbook and said jauntily, "Well, doctor, what's the damage?" President Hopkins replied, "Young man, put up your purse. Tomorrow at prayers you will make public acknowledgment of your offense, or you will be expelled." Speaking later of the incident, Mark Hopkins said: "Rich young men come here and take that tone as if they could pay for what they get here. No student can pay for what he gets at Williams College. Can any student pay for the sacrifice of Colonel Williams and our other benefactors? For the heroic sacrifices of half-paid professors who have given their lives that young men might have, at the smallest cost, a liberal education? Every man here is a charity student."

The human race could be roughly divided into two groups: those who feel they are giving more than they get, and those who feel they are getting from life more than they give. The former are restless and grumbling no matter what they have. They live on the principle of grab and spend. The latter keep a certain dignity and peace of mind with whatever they have. They live by the principle of serve and share.

Chesterton once said, "He who is conscious of a debt he can never pay, will be forever paying it." And certainly we should have that feeling as we approach our National Memorial Day. Our generation not only feels indebted to its forerunners; but we in our time have known those who ran beside us before they gave their lives for our country.

During World War I, Professor Gilbert Murray of Oxford said that he went around those quads with a heavy heart, because he was conscious that brave young men were dying for him in France. Are these lads who laid down their lives, to be left lying under the sod neglected by callous and thoughtless survivors who spend their Memorial Day weekend motoring over the country in picnic mood or putting up screens at their summer camps?

My fellow countrymen, I beg you to spend some

time this Memorial Day remembering in humble gratitude our honored dead who have run so bravely the race ahead of us and have passed on to us the baton.

SOBERED BY A SENSE OF RESPONSIBILITY

In the second place, the thought of life as a relay race sobers us with a sense of responsibility. Those who have gone before us received not the full promise of their faith, "God having provided some better thing for us, that they without us should not be made perfect." We are responsible for the fulfillment of their lives.

Yonder is a father who worked hard but never reached the goal of his desires. As he grows older, he pins his hopes on his children, and his heart is quickened by the expectation of their success. Hence, when the son pursues his career, he should feel that he is running the race for his father also.

Or I think of a father who lost a son and who said to another father that he felt an obligation of love to carry on for his fallen son as well as for himself. And I'll bet that when the father did something well, he could almost hear his son say to him, "That's great, dad." And I think of a man who recently received a high honor. I knew his mother and her adoring love of her son. And I find myself saying, "Oh, if only she could have lived to see this day."

But if we falter or fail, then it is not only we who suffer but also those whose name and work we are carrying on. Sometimes when we see a person fall into disgrace or disaster, we say, "It's a blessing his mother did not live to see this day." We are consoled by the thought that his parents died proudly believing in him.

But can we be sure that our departed loved ones do not see our successes and failures here? The Epistle to the Hebrews follows our text with these words, "Seeing that we are compassed about with so great a cloud of witnesses." Are our forerunners now in that company of onlookers?

David Belasco in his play, *The Return of Peter Grimm,* makes the deceased Peter say: "The dead have never really died, you know. We couldn't die if we tried. We're all about you. Look at the gardens; they've died, haven't they? But they are all the better for it. Death is the greatest thing in the world. . . . What is it, after all? A nap from which we awaken rested, refreshed . . . a sleep from which we spring up like children tumbling out of bed. . . . I was an old man a few days ago; now I am a boy."

Well, I am not a spiritualist, and I hope you do not think me a sentimentalist. But I must confess to the feeling that those I have loved long since and lost awhile seem pretty close to me at certain times. I do not think they are sitting, watching me all the time, for they too must have high tasks in their world of the spirit. But I believe it quite possible that the spirits of the living and those we call dead come at times into such attunement that they are very much aware of one another.

But whether or not we think of the departed as watching us and aware of us, we cannot deny the obligation of love to keep faith with them. Loyalty to the dead is a high test of our character. Only a high sense of honor and genuine love can keep us true to those whose still hands can no longer hold out rewards for our service.

And in this relay race of life we are responsible not only for those who ran before us but also for those who come after us. A few days ago I met an old school friend whom I had not seen for years. I asked about his family. It is possible that I may have said something about grandchildren, for I am told that topic creeps into my conversation at times. Yes, he said, he had some grandchildren. He went on to say jokingly that he was entering the third stage of parenthood—at first we live *for* our children, then we live *with* our children, then we live *on* our children! It often happens that economic conditions leave parents to be financially supported by their children. But any godly parent who has lived for and with his children, never really lives on his children as a burden. By nurturing their bodies, shaping their characters, guiding them through crises, and then maintaining a buoyant and interested spirit, aging and even economically dependent parents remain an invaluable asset to the family circle even to the end. They still share in the collective responsibility of the household.

RECOGNIZING OBLIGATION

Fifteen years ago the Mayo brothers made a magnificent gift to the University of Minnesota for graduate school of medical study and research. The gift was accompanied by a letter from Dr. William J. Mayo, in which he said: "Our father recognized certain definite social obligations. He believed that any man who had better opportunity than others, greater strength of mind, body or character, owed something to those who had not been so provided; that is, that the important thing in life is not to accomplish for one's self alone, but for each to carry his share of collective responsibility."

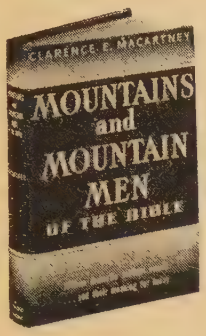
Yes, if the free strong persons had, like Dr. Mayo, carried their share of collective responsibility, we should not have so much collective government regimenting the freedoms of men. If the privileged, ten-talent Russians of the nineteenth century had "helped to bear one another's burdens and thus fulfill the law of Christ," we would not have the communist Russia of the twentieth century.

Jesus looked at his followers and then looked up to God saying, "For their sakes I consecrate myself." In that spirit, the Christian must consecrate himself to carry on the race both for the sake of his forerunners and also of his followers, because "without us they shall not be made perfect."

STRENGTHENED BY A SENSE OF CONTINUITY

The idea of life as a relay race does a third thing for us. It not only humbles us with a sense of indebtedness and sobers us with a sense of responsibility, it also strengthens us with a sense of continuity.

David desired to crown his life's work with a glorious temple to his God. It remained for his son Solomon to



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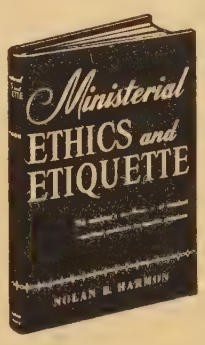

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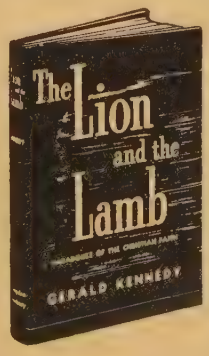

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carry through his father's dream. But it has been said, and I think rightly, that David was enabled to accomplish other great achievements because he was striving for something beyond his reach. That is part of the divine paradox of life, that we do better the things within our grasp when we are pursuing an objective beyond it. "The reach must exceed the grasp, else what is heaven for?"

Woodrow Wilson said that he would rather fail in a cause that would succeed than succeed in a cause that would fail. When we give ourselves to causes and movements too great to be finished during our lifetime, then we have the sense of our work going on. That is the feeling which can sustain us during these dark days. Great causes are on foot, movements toward world peace, racial brotherhood, church unity, and the like. They will not be perfected in our time. Aye, some of them may seem tragically halted. But truth and justice have behind them the God who said: "So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

I see in my church and other churches many men who have retired from their business but they have not retired from God's business. They are looking and working toward the day when the children of the church will carry on the torch which they have kept alight.

And in a world as plastic as ours, who will deny that our children shape it nearer to God's design? Dr. Paul Paynes tells of two boys who lived on a street which was being paved. They went out and left their footprints in the soft cement. Some days later a circus came to town. The parade passed down their street and the elephants did not make a dent in the hard pavement. Ninety pounds of boy can make an impression on a pavement that is plastic while a ton of elephant cannot dent it when it gets hard.

Well, our world is plastic and we have the bright-eyed boys coming along behind us. May we be so worthy of those who went before us that we shall not fail those who come after us.

There is one difference between the relay race as it is run in a stadium and as it is run in life. In the former, one athlete runs last and finishes the race. But in life it is not so. No human runner completes the event. Hear how the scripture describes the close of the race: "Let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith." Our Lord will be in at the finish.

Portrait of a Godly Mother

By PAUL PARKS WALENTA

JAMES ABBOTT WHISTLER, in the opinion of most critics, was one of the greatest painters of the 19th century. His work here in America has become familiar to a large audience primarily by his famous painting of his mother. Certainly few of us are artists in the same sense as Whistler. Nevertheless, I would wager that there are few people who do not have in their mind's eye at least an indelible picture of their mother.

I want to assemble all the best pictures in your minds, as well as Whistler's, and include all the outstanding pictures of noble mothers of centuries past. Taking all the fine qualities of each contribution I want to bring them together and paint a portrait, the Portrait of a Godly Mother.

I

In imagination, allow me to bring a canvas and place it before you. Preceding the first stroke of the brush, good painting requires a plan, and this morning the plan is this: A Godly mother is judged by *her relationship to her family and children,* by *her development of herself,* and by *her relation to the outside world.*

To begin, then, I would draw a woman of middle age sitting by a table. Her dress and attire would be simple and almost unnoticeable, to make her at home anywhere. Across the table I would draw a young high school boy. By their facial features and a gesture by the boy, you would sense at once that they were in conversation, perhaps over one of the problems the boy had faced that day. I would want to portray in this first phase the idea that the mark of a Godly mother is in *the understanding of her children.*

Each Wednesday I used to teach a class of adolescent boys and girls in our Released Time School. One week I asked them to write in their books, in order of importance, the three qualitites that they thought made a good mother. At the top of the list for more than the majority was the mark of understanding. As one girl said, "a mother you can go to with your problems."

On the table I would paint a *key* which the mother would be giving to the boy. Someone has said, "The art of bringing up a child is the art of knowing when to give him the front door key." The key is a symbol of that skill of Godly motherhood which knows when to retire progressively from the wielding of authority as

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28	39.75	53.83	43.68	59.73	47.33	65.20
29	41.41	55.96	45.58	62.23	49.43	68.01
30	43.16	58.23	47.61	64.88	51.71	71.06
31	45.03	60.63	49.76	67.71	54.16	74.31
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Phillips Brooks, that outstanding preacher of Boston, thought so much of his mother that at her death he wrote:

> "My mother has been the center of all the happiness of my life. Thank God she is not less my pride and treasure now."

One day someone asked Mrs. Brooks about the "key" problem, and she replied:

> "There is an age when it is not well to follow or question your boy too closely. Up to that time you may be his best friend; all that interests him must interest you. Suddenly these confidences cease; the affectionate son becomes reserved and silent, he is averse to telling where he is going or how long he will be gone. All this is a startling change to the mother, but it is also her opportunity to practice wisdom by loving and praying for, and absolutely trusting her son. The faithful instruction the son will never forget. The period of which I speak is the one in which the boy dies and the man is born. I have always believed that it was then that the Creator was speaking with my sons and that it was good for their souls to be left alone with him, while I, their mother, stood trembling, praying, waiting, knowing that when the man was developed from the boy I should have my sons again and there would be a deeper sympathy than ever between us."

The mother knew when to give the key. Understanding marks the Godly mother.

II

Having drawn this much I would go on to fill in the background. I would draw objects about the room to symbolize another mark of a Godly mother in relation to her children, namely, her *unselfishness*. All the virtues of kindness, of caring, of helpfulness I would want to show. So, I would draw a stove with a pot heating, some chairs, dishes, and in the corner a *broom*.

Right after the war the *New York Times* had an editorial entitled, "The Woman With a Broom," which read:

> "The woman with a broom is both symbol and promise. It's pretty futile to start attacking the ruins of great cities with a kitchen broom. Yet everywhere, before the monster bulldozers arrive to clear paths for the armies through the debris left by the bombers, women instinctively seize their brooms in this age old gesture of cleaning up the mess the men have made."

And so a broom! With objects placed here and there, one would get the impression that a Godly mother was a home maker. In addition to this, however, I would go back to the mother and paint her hands.

A clergyman was called to visit a girl who was dying in a cellar. She had for many years cared for a family of younger brothers and sisters after the death of her mother, and in spite of the habitual drunkenness of her father she had managed well. Now at last she was worn out. The dying girl told the clergyman that she had heard somebody speak of a man called *Jesus* who would take her after death to the place whither her mother had already gone. "But how," she asked plaintively, "will this Jesus know me?" As she put the question, the clergyman's eyes happened to fall on the hands which she had raised in an accompanying gesture, and he was pained to notice how worn and bruised they had become. "Show Him your hands," he said, "and he will know you."

III

The next portion of the picture reveals the Godly mother in relation to herself. All of us would agree that this would be a symbol of much in a mother's life which connotes drudgery: Hours spent in the kitchen preparing meals and then washing the dishes, cleaning, mending, shopping. A rather monotonous grind. So many mothers think! But the Godly mother transforms the drudgery. How?

A Godly mother has *perspective* which enables her to relate the little things to the big things. So, in my picture I would put a window over the sink. By it a woman can do her chores, and at the same time look out at the flowers and trees, or the people walking by. It makes a world of difference in the work of a home. It gives perspective.

In the same sense, a Godly woman has that perspective within herself which transforms like the window. Perhaps it is the age old wisdom that everything will pass in time, which gives her patience. Perhaps it is that ability to relate her small life with God that brings a sense of humor. Perhaps it is the recognition that her home is the daily school for great living that gives her a sense of rightful importance. Whatever it may be, every woman needs a window over her sink.

IV

However, outside is a grey day. I would have no sunshine in this picture, for the portrait of a Godly mother reveals how she handles those grey days which come to every family—sickness, injury, waywardness, or even death. So, in the tradition of that famous Dutch master, Pieter de Hooch, whose pictures are always known by their doors, I would draw a door leading to a small room off the kitchen. Light wuold be coming from there into the kitchen as a symbol of the *inner resources* of that Godly mother which could transform outside darkness by the light of hope and faith within.

Nothing is so important as these inner resources. Feeling that things are going against her, she goes into that inner room, and comes forth confident and firm, sure of her role as a mother in God's plan. Or, again, feeling that she has done all she could with her child and watching him go out into the world, she needs to go into that inner room and pray. A mother's prayers are part of those invisible forces which bind men to the best and noblest. Perspective and prayer mark the Godly mother.

V

The final portion of the picture reveals the Godly mother in relation to what we might call the outside world. So, on the small table in the room off the kitchen I would draw a Bible, and then perhaps in the

kitchen hang a calendar on the wall. It would be a Church calendar with the picture of a church on it, for the truth symbolized here is that a Godly mother is one who is a *churchwoman* and who brings up her children with a love for the church.

But there is more than the church in the outside world. Without being too obvious I would draw another door. This one would lead into the dining room where, on the table in the corner, I would paint a world globe. This would be a fitting symbol of all those causes and ideals whose sympathy a Godly mother would share with her family. Nothing can quite take the place of this outside interest. The family develops the kind of citizens we will have in the world of tomorrow.

As John Ruskin once put it, "The history of a nation is not a history of its wars, but the history of its households." Where else but in the home will the prejudices and hatreds which mar our world be overcome? Where else but in the home will love be shown as the way of solving the basic problems of social relations, indeed international relations?

The reason this day has been set apart nationally is because of Woodrow Wilson's words:

> "Whereas the services rendered the United States by the American Mother is the greatest source of our country's strength and inspiration;
> Whereas the American mother does so much for the home, for moral uplift and religion, and hence so much for good government and humanity,
> Resolved that I the President set aside this day . . ."

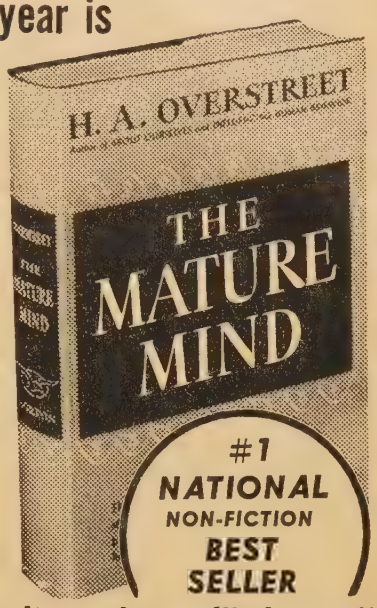
The Godly Mother gives to her children the matured devotion to the forward moving causes of the world.

When we stand back, now, and look at the picture we have painted, the composite portrait comes into view. We have selected the best contributions of each separate picture, and brought them into one portrait. The Godly mother excels in her understanding of her children and her unselfishness toward her family. The Godly mother excels in her perspective of life and her rich store of inner resources. The Godly mother excels in giving her children a love for the church and a devotion to the best cause in the outside world. So we are finished! But are we?

As in any creation of art—a poem, a song, even a portrait, there is something which goes beyond words. There is a love which all of us feel for our mothers which goes beyond description, and somehow that must be noted. So, on the table let us put a vase and fill it with roses. These roses will symbolize a love far greater than words can express; and with this, we will have completed our portrait of the Godly mother.

"We can be powerful. Then why aren't we? Because we don't have any great reason to be powerful. God doesn't release power in human life until a man needs it. And man will feel no need for power until he has caught sight of some glorious goal, something noble to use his power for."—V. A. K.

The book most often mentioned or quoted in pulpits this year is



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Consider the Peepers

A Sermon for Children by Lewis H. Davis

EVERY JUNIOR has heard the peepers this Spring. What a choir they make, singing their hallelujah chorus because Spring is here! They always give our hearts a lift, like the song of the first robin.

It is good to remember that the peepers have been singing the same chorus for thousands and thousands of years. The grandfathers, and great-great-great-grandfathers of this Spring's crop of peepers sang the same song. The Pilgrim children heard the same peeper chorus when the first Spring came following that terrible first Winter. And long before the Pilgrim fathers set foot on Plymouth Rock, the Indians had been listening to the same chorus for hundreds of years. And, long before the Indians were here, before there were any people, when the giant dinosaurs lumbered up and down the lush green valleys, the peepers sang the same song—each Spring without fail—same time, same station.

You see, we live in a dependable world. Spring always comes. Sometimes it's a little early. Sometimes it's a little late. But it always comes, and with it, the peepers. You can depend on it. The sun always rises in the east and sets in the west. When you plant radish seeds you get radishes, not beets or carrots. You can depend on it. Water always freezes at thirty-two degrees. Things always fall down—never up. You can always depend on it. God is always dependable. The peepers say so. The flowers say so. The sun says so.

Are we as dependable as the peepers? Can God depend upon us as we can depend upon him? Are we *where* we are supposed to be, and *when* we are supposed to be, to do what we are supposed to do? It is not only important in God's plan that the peepers be dependable. It is important that we be dependable. Can God depend upon us?

WHY PEEPERS PEEP

Consider another thing about the peepers. They peep because it is their nature to peep. They don't seem to care who's listening. They peep just as well in the deep woods without a soul around as they do at the nearby pond.

A real Christian is like that. He is kind and helpful because it is his nature to be that way. He isn't generous "to be seen of men." He isn't kind because kindness wins people's praise. He isn't thoughtful and courteous and helpful because somebody's looking. He is all these things for the same reason that peepers peep—because he was made to be that way.

All of us have heard the peepers but very few of us have ever seen a peeper. Some of us have looked for them. We have stood at the pond's edge when the peepers all around us were making so much noise it was almost deafening, and still we have not seen a peeper.

God is a little like that. You can hear the voice of God in your heart and in your conscience. You can hear the voice of God speaking from the pages of the Bible. You can feel God leading you away from something you ought not do, or toward something you should do, but as the Bible says, "No man hath seen God at any time." I have never seen a peeper, but I know they are here: I have never seen God, but I know he is here.

So, consider the peepers. When we listen with our minds as well as with our ears, we find they have much to tell us.

Common Ground

By GEORGE D. HEATON

ONE of the most important discoveries that any human soul ever makes is the discovery of his identification with all people and with the God who made each one of us. There are many barriers which separate us into differing races, differing nationalities, differing religious groups, differing denominations, and differing cultures; but we must never allow these barriers to prevent us from realizing that underneath such superficial distinction there is a common bond of fellowship because of the creative hand of God.

I shall never forget how Dr. Kirsopp Lake put it when he used the parable of the Island of the Archipelago. In that parable Dr. Lake described how these little islands which extended down along the side of the continent were so proud of their insularity. Each little island boasted of the fact that it was an island and looked across the waters at the other islands and then across the waters to the continent and was so proud that it was an island. At times, through the mists that rose from the waters, each little island could see dimly the great mountain itself.

And then one day, to the amazement of each island, the waters dried up, and each little island looked down to discover that between it and every other island there was hard firm soil. Each was no longer an island, but each was a part of the other. And each island looked further to discover that the hard firm soil not only went from island to island, but the hard firm soil went on to the mainland itself; so not only was each a part of the other, but each was a part of the main as well. Now that there were no waters from which mists could rise, each little island looked and saw clearly for the first time the great mountain itself and discovered that the hard firm soil went on to the very mountain as well.

This is truly the great discovery; to find that beneath these differences of pigmentation, nationality, religious faith, and culture there is the hard firm soil which binds each one of us to the other person, to the human race, and to the great God who made us all. It is fitting therefore, that we should do everything in our power to bridge these barriers between us, to dry up by warmth the waters that can be dried up and to always act in the knowledge that there is a common identification one with the other and with God.

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Unpublished Sermons

IS LIFE worth living? asks Carl O. Basinger of the First Congregational Church in Port Washington, Wisconsin. If it is, what are the values which make it so? According to Jean Paul Sartre, the French playwright and scholar, modern man is sick of living. But nature has created him so that he is afraid to die. So disgusted is Sartre with life that he calls one of his novels *Nausea,* the first sentence of which reads, "I exist and find it sickening."

Values Which Make Life Worth Living

Strangely enough, Sartre is close to great religion. He has lived in terms of the body to the fullest and finds it disgusting. Every spiritually sensitive person from St. Paul to Evelyn Underhill has felt the same.

It was the Master who said, "I have come that men might have life and that they might have it more abundantly." Rather than being pessimistic or morbid about the possibilites of life, Jesus seemed to feel that an individual who possessed spiritually oriented values might find peace, joy, and happiness of the highest measure here and now.

In compiling a list of values which make life worthwhile, the respect, companionship, and affection of friends ranks high. Furthermore, life is made worth living through the fellowship and love found in a genuinely Christian home. The experience of assisting a needy person is one which draws the finest out of a person and which helps him realize that life is worth living. Again, the experience of making a discovery in the realm of truth or in the realm of the unknown is a value which makes life worth living.

The sensation of creating something new with one's hands or mind is a value of insurmountable worth making life significant and purposeful. Akin to this spirit of creativity is the experience of making a significant contribution to the sum total of good in the world. Finally, the experience of growing and progressing is a value which makes life worth living.

Professor Edgar Brightman of Boston University once defined religion as the recognition on the part of man of certain values, certain worthwhile experiences in human life, coupled with the recognition that there is an Originator, a Continuer, and a Conseryer of these values. In other words, religion is concerned with the values in life which really make life worth living: the transcending of the self into altruism, and adding to the sum total of good in the world.

GEORGE OGDEN KIRK of The Chicago Theological Seminary has endeavored to prevent the usual let-down in our faith after Easter by preaching a sermon on the words of doubting Thomas: *"Except I see, I will not believe!"* This statement is a significant one because it is currently expressed by those who like to call themselves realists. We dare not let anyone assume that we were taken in by our believing. We would rather doubt than be involved in an unfounded belief.

Except I See

I should like to suggest that what Thomas stated is absolute foolishness. The hard calculating fact is that your sight is rarely ever limited to your eyes. If it is, your sight is very limited indeed. You trust your eyes far too much. You do not see with your eyes, *but with your mind.* And out of the mind comes faith, and knowledge. I have in my study a prayer board. It was brought to me by a friend from a Mosque in the Near East. The prayer is written in Aramaic. I cannot read Aramaic. Therefore I might as well be blind. It means nothing to me as a prayer. Or again, I look at a score of music with my

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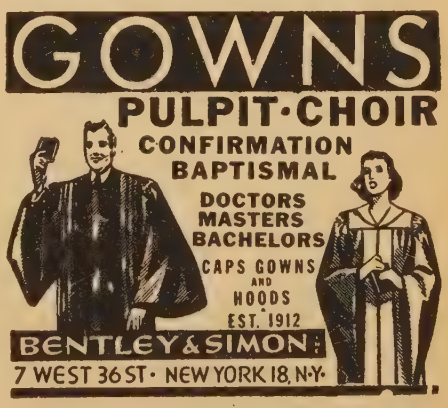

eyes. I cannot read it as I do not understand it. Your appreciation of the score depends upon your ability to read it. Your knowledge predicates your sight. Toscanini can see it with his eyes because he is able to interpret it with his mind.

We might also examine the sight that love has. Who has not had a love in his life that, seeing beyond the obvious, has set a life on fire. From the time we were children, someone has believed in us, shared our dreams, encouraged our hopes until reality appeared. Jesus had the magnetic touch, putting his hand on someone's head and saying, "Arise"! Like magic they dreamed new dreams or old ones long since dead, and new faith breathed on them the breath of life. It was the sight of love and companionship which sometimes we call insight. Cherish the hope that your sight will not be confined to eyes alone.

It surely is not necessary to remind you that tragedy opens eyes to new sight. The person upon whose life no sadness has come is blind indeed. We have watched those who have faced tragedy and disillusionment come, as though from off a cross, into a peace of mind unknown before. Tears magnify the sight.

"The pure in heart shall see God," said Jesus. And just who are these pure in heart? They are the unencumbered in spirit. No fear of the past catching up with them! No inner hatred of the self for betrayed selfhood! No haunting remembering, as though to pluck a hidden book from the library of the mind! If your subconscious mind is at home in the presence of God, you shall have peace and power.

It is time for many of us to have a spring housecleaning of the mind. It is time for the purification of motives, the disentanglement with the things that bring hatred, jealousy, and covetousness. These are the things that blind the eyes. We move without insight in a world where those who believe, see. This is what Jesus was saying to those men around him in the last hours of His earthly ministry. They are competing against each other for the highest honors of his kingdom, which they did not understand. His reprimand to them was like the blowing of a spring breeze. He said, in so many words: "Clean up; purify your mind and spirit, and then you shall see God." And over against that Thomas was saying, "Except I see, I will not believe."

If you wait to see, you will never believe, and if your belief is prisoner of your sight, you shall remain blind. Truth is in the realm of the unseen. The things that are seen are temporal; but the things that are unseen are eternal.

That Could Be You

REV. GUY MOORE of the Broadway Baptist Church in Fort Worth, Texas, preached a unique sermon on the grace of God. Part of the inspiration for the sermon came from an ordinary army recruiting sign: It was the picture of a young soldier, tall and handsome. Standing before him was an attractive young lady with admiring eyes, pinning a medal on his uniform. The words above the picture attracted my attention: *That could be you.* I suppose everyone who has been in the army will take a silent chuckle up his sleeve. He would see what I saw beyond the picture—maneuvers; tired, blistering feet; chow lines; insubordination; and he would say, "That could be you, too."

Paul said something similar to that once. Writing to the Christians in Corinth he told them how by chance, or better, by divine plan, it was his privilege "as . . . one born out of due time" to see Christ. The whole course of his life had been changed. When he thought of what he might have been and what he was, he was compelled to say: ". . . By the Grace of God I am what I am." (I Cor. 15:10.) How many of us could say to ourselves, as we remember the impoverished, the derelicts, and the criminals, "But for Christ that could be you?"

Let us for a moment walk down the streets of history and of life. Along the way we catch the glimpse of arresting pictures. The first is the picture of a man by the name of Abraham. That could have been you. It has been said of him that he was "the tallest peak in the mountain range of biblical men. On his steps religion advanced." He put an end to human sacrifice. The very air which he breathed was the air of faith, and today three great religions trace their beginning to him—Christianity, Judaism, and Mohammedanism. By God's grace there was something in Abraham's life that was so very wonderful and very substantial that God could say, "I'm proud of him every time I think of him." *That could be you!*

Along the way we see another. His name is David. He is a very great and a very versatile man. Most men are content to do one job well. He could do many jobs and do them all well. He knew how to wear the purple; he was a poet and a musician. But, with all of his versatility and greatness, David was a sinner. He who had mastered nations was mastered by his own infatuation. He thought he had fallen in love with the wife of one of his soldiers and ere long, to protect himself, he killed her husband and added murder to adultery. The great David had become a victim of his sin! Could that possibly be you?

But that isn't the end. David sinned, but by the grace of God he too could make a new start. God still loved him. David's preacher came. He preached; David listened and repented. After the sermon he didn't simply take the preacher's hand and say, "It was a marvelous message you brought." He clothed himself in the clothes of a penitent and he cried out in his utter dejection to God: "Have mercy upon me, O God, according to thy loving-kindness: according unto the multitude of thy tender mercies blot out my transgressions." *That could be you!*

Here is yet another. His name I do not know. He was tall and straight and fine. Jesus needed a young man. He needed a man with moral integrity. One day he came, seeking the fuller life. When Jesus saw him he loved him because he possessed so many of the desired qualities. There was one thing wrong. He thought he could serve both God and mammon. Then Jesus spoke to him with challenging words: "go," "sell," "give," "come," "follow." A mighty struggle began in the young man's soul—a battle between mammon and God; between things and spirit. He saw Christ and he saw his own money. For one moment his will met the Master's will. The final word of the story is this: "He went away sorrowful; for he had great possessions." *That could be you!*

Jesus loved and lost. But he looked on until he found another young man with similar qualifications, and this time Jesus won. Later, that young man, writing about it said: "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. . . . By the grace of God I am what I am." *That could be you!*

"If you know a person who is not easily discouraged or upset; if in the midst of uncertainty and confusion, insults and losses, he remains cool and steady, you know a person whose heart is big with love."—V. A. K.

Can we as Christian men, and strong and free ourselves, wield the sledge or hold the iron which is to manacle anew an already oppressed race? 'Woe unto them,' it is written, 'that decree unrighteousness and that write grievousness which they have prescribed.'—*Abraham Lincoln.*

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By EUGENE MAY

FROM HIS SERMONS, even if we knew nothing further about Dr. Fosdick, we could tell that he is a pragmatist in philosophy. This is important to the subject because a pragmatist begins with present experience and tries to understand and interpret that experience by all the resources available. In his sermons one becomes aware that he is taking into consideration the physical, mental, and social elements as factors in the present situation and also the experience of the race. It is in the review of the experience of the race that he comes to the experiences that are recorded in the Bible. He makes selections from this source of experience and shows a high appreciation for it by a wholehearted choice and expression. The validity of the Bible by this approach is in its functional relation to experience and its capacity to make a beneficial difference in the conduct of life.

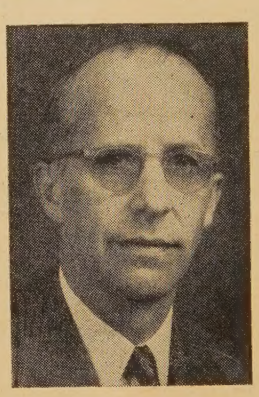
Dr. Fosdick is scientific, critical, fearless, and honest. While he begins with the immediate and present situation, and in his sermons is talking to the needs of people, the first purpose of his sermons is not to please people. His expressions on social issues must be irksome to many, as are his pronouncements about war. His method is persuasion, and he does not appeal to authority except the authority of demonstrable truth. And when he quotes from the Bible he does not assume that these quotations have authority because of their source but because the principle is true and its truth is demonstrable in life now. He would have people come to faith in Jesus as the Son of God, not by intellectual acceptance of creed or dogma, but as the disciples did—by living with Jesus.

I believe most people, reading Dr. Fosdick's sermons, would get the idea that he applies Jesus' words, "a little leaven leaveneth the whole lump." However, probably they would also agree that he brings out of the oven a very nice loaf. Curiosity and a desire to be accurate in judging the extent to which he used Biblical material prompted me to keep the following table as I read, which probably is no more accurate than a Gallup poll, and I do not claim too much for it as a method of inquiry. Nevertheless I pass it on as of possible interest: Direct quotation—135; Reference not direct quotation—99; Text used—11; Text but not used—4; No text—2.

I

The 135 direct quotations were well selected and relevant to the subject. The extent of this use of the Bible varied in his sermons from one sermon in which he used 16 direct quotations (*Crucified by Stupidity*) to another in which he used no direct quotations (*Modern Civilization's Crucial Problem*).

The 99 times that he used Biblical language, but not in direct quotation, were also well selected and relevant to



Eugene May

the subject, and indicated the natural expression of one who knew and valued the language of the Bible.

There were 11 sermons where it could be said that the main thought came from the text, as in *The Service of Religious Faith to Mental Health* in which this text was used: "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." In his sermon, *The Conquest of Fear,* he uses a different text for each of the three points. First point, Clean Living, text—"I was afraid . . . and I hid myself"—the words of Adam when he had transgressed; second point, Faith, text—"I know how to be abased, and I know also how to abound . . . I can do all things through him that strengtheneth me"—words of Paul indicating that his faith was an adequate resource for life; third point, Love, text—"Perfect love casteth out fear."

In his sermon, *Christianity More Than Duty—Not Weight But Wings,* he uses as a text, "The bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it," and the theme of the sermon is that by reducing religion to the least we can get by with, we make ourselves uncomfortable. It seems in this that the theme is the outgrowth of the text or at least that the text was a good choice for the theme.

There were four sermons where, in my opinion, the text was not used or used merely as an illustration, as in *The Soul's Invincible Surmise,* where the subject was taken from Santayana and the text was, "He endured, as seeing him who is invisible." Although four well selected quotations are used, the sermon is based on the theory of immortality found in philosophy and not on the Biblical belief in the resurrection or the immortality discourses of Paul.

There were only two where one could definitely say that no text was used, an example of which is, *Through the Social Gospel into Personal Religion.* There was one sermon, *The Sermon on the Mount,* that I will call an expository sermon. In it he devoted the major portion of space to interpreting Biblical material.

This leaves eight sermons where I could not form an opinion as to whether or not a text was used. It is obvious that, lacking a definite standard in judging the use or the proper use of a text, there would be a wide divergence of opinion as to the extent of its use, and doubtless the author of these sermons, as well as anyone else reading them, would disagree in many instances with the division I have made.

II

Dr. Fosdick uses both quotations and references to Biblical language as illustrations of the idea of the sermon and in no instance did I notice that he used the Bible authoritatively. His hope for acceptance of the ideas advanced seems to be based on their appeal to the reason of the hearer by their basic soundness. He would want the hearer to say that it is true because it is an accurate analysis of the way it has been in my experience.

I have a feeling that the more

radical the idea the more he uses Biblical references, as in the sermon, *The Peril of Worshiping Jesus,* in which he quotes directly eleven times and makes six references to Biblical language, while his average use is five and one-half direct quotations and four references.

Dr. Fosdick does not use the Bible merely to justify his own ideas. He is not an apologist for the Bible or for himself. He holds that some of the Bible simply is not relevant to life today and some is outgrown by moral and spiritual progress; but when he uses it, one has the sense that he is using it fairly and according to the best interpretation possible. Although we know from other sources that he is thoroughly critical in his study of the Bible, there is little evidence in his sermons of dissection. He does not parade the tools with which he works. It is more like a statue being unveiled after the chips are swept up and the tools put away.

On the title page of the book, *The Hope of the World,* the author describes what he has endeavored to do in the sermons contained therein by calling it, "Twenty-five Sermons on Christianity Today." I think that is an accurate statement. His dominant concern is with present life and with what he hopes it will become, with Christianity as it operates or could operate to meet the needs of individuals and the social order of today.

It seems obvious to me that he starts with needs and uses the resources of the past, the experience of the race—including the Bible—to meet those needs and to direct life toward ideal ends. These sermons seem to be initiated to a very large degree by the questions asked by living people. I imagine that even as the sermons were prepared in the quiet of his study, the faces of these people appeared before the typewriter and their anxieties and comments entered into the writing. In meeting these needs he has used the Bible to a surprising extent. While he quotes from Shakespeare, Emerson, Lincoln, Shaw, Stevenson, Karl Marx, and others, his quotations from all combined would not approach the extent of space that he gives to quoting the Bible.

In addition to the uses of the Bible listed under specific uses in the foregoing paragraphs, he makes a large use of essentially Biblical ideas such as his statement that "a vital Christian faith . . . confers on one resources of inner, spiritual power" (p. 173). He says in another book (*Living Under Tension,* p. 7), "The more the temporal outweighs the eternal in any statement, especially in a sermon, the less permanence its message has. . . . The church of Christ has a special function, (and) ought to be more than the voice of any government or the echo of any popular opinion and passion." In order to approach these ideals in preaching he uses essentially Biblical ideas.

III

Dr. Fosdick cannot be accused of bibliolatry or literalism. In his opposition to war, he appeals to the life and spirit of Jesus rather than to a text quoted as dogma. In the sermon, *Six Ways to Tell Right from Wrong,* he does not name the Bible as one of the six ways but did advise, as one test, that conduct be carried before the most admired personality—the Man of Galilee. He says (p. 147) that the Bible cannot always be taken literally but that it should be taken seriously.

I believe that Dr. Fosdick prefers to be a guide into unborn tomorrow rather than a merchant of dead yesterdays, that he cares more about new ideas than he does about conformity to custom, that he cares more about the world as it should be than he does about conformity to it as it is, and that he cares more about the people whom he is teaching than he does about the subject he is trying to teach. And feeling this way, he sees the Bible, not only as the greatest instrument for influencing people in a helpful way, but also as an unique instrument.

We know that thousands of people both in his church and on the air hear him gladly. I believe that one who hears him would say, "This man knows people, knows me, knows God, knows what it's all about," rather than, "He knows his Bible." But if they gave it serious further thought, they would see that in the natural and unobtrusive way in which he uses the Bible, he knows it too, and loves it. They would turn to him in trouble and find him a source of strength and faith. In his messages, the authority of the Bible and the authority of experience to evaluate and direct life are happily blended. It seems that for Dr. Fosdick the past is water behind the boat against which the rudder pushes; experience is the energy and the prow dividing the waters of the present. He manages to use the two in progress toward the more abundant life.

Like Leaven

ONE time, not long ago, I was traveling eastward by train from San Francisco. On the train was a man who had been badly burned about his face and hands in an oil tank-car explosion. Surgeons had taken tiny bits of skin from unburned parts of his body and grafted them like little islands on his burned flesh. Those tiny islands of healthy skin had grown toward each other until all the burned flesh was healthy again. A real Christian would be something like an island of health in the midst of the diseased life of his community.

On the near west side of Chicago, during the days of the great economic depression, there was an area of dreadful squalor. Old houses stood at crazy angles and streets were littered with debris. Nearby, a certain man of no prominence and of little means grew troubled about that area. He had appealed to the mayor and to the city engineer for something to be done about it but his pleas were of no avail. The city fathers did nothing, claiming lack of money. Then that man sold his own home near the lakeshore and bought a dreadful house on the most littered and unkempt street in that degraded area. With his own hands he straightened the windows of the house, painted its walls and swept its yard. Around it he built a fence of pickets made from packing case boards. He painted the fence white. Every day he went out and swept the wind-blown newspapers, orange peelings, banana skins and other debris from the sidewalk and the street. Time passed and other white fences appeared, other sagging windows and doors were made straight, other sections of the sidewalks and streets were swept. The little island of cleanliness and beauty wielded great influence. The community became attractive, children became better behaved, homes became happier. Also that man himself was redeemed—redeemed from a sense of personal frustration and futility.—*Thomas Anderson; Central Congregational Church; Atlanta, Ga.*

Life's Color Can be Chosen

WHILE on the debate team at the University of Iowa I came to admire a certain young man who was on our team. He had some sort of muscle paralysis which made it difficult for him to speak as well as walk. He also had to work his way through college. One summer this young man, who at the present time is a county attorney in Iowa, decided to sell books. His first call was at the home of the president of the university. However, the wife of the president informed the young man that they did not need to purchase any books as most of the companies sent them review copies. As he turned to leave she saw the limp in his walk and said: "O, I am so sorry. I did not know you were lame." The young man bristled all over for he was not seeking pity, and the president's wife, realizing that she had said the wrong thing, hastened to add, "I did not mean to imply anything except admiration, but doesn't your being lame rather color your life?" "Yes," replied the young man, "but, thank God, I can choose the color!" —*Frank A. Court; St. Paul Methodist Church; Lincoln, Neb.*

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